

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

HE HATH SENT ME, TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE DRUBBED.

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NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
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Price, 50 Cents a year, in advance.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society: and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries, and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

*By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

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NO. 7.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.



BUTLER SCHOOL HOUSE, HAMPTON, VA.

Hampton, Va. is classic ground both to the slave and the Freedman. Here the first slave ship passed the sea line of the continent, and here the first Freedman's school was established.

Our picture is a land-mark in the progress of these schools. It is not the first nor the last. The first school was held in a small brown house near the Chesapeake Hospital. An engraving of that little house we yet hope to obtain. Other schools were soon afterward opened in the houses of the fleeing aristocracy, such as that of Ex-President Tyler—the man of fragrant political memory—the first of the remarkable triad in the history of American Presidents, Tyler, Fillmore, Johnson!

The Butler School House—erected under the auspices of the General whose name it bears—was the first permanent building erected there for school pur-

poses, and is a commodious and tasteful edifice. Since then the AMERICAN MISSIONARY ASSOCIATION has purchased the Whipple Farm and inaugurated the HAMPTON NORMAL AND INDUSTRIAL SCHOOL. A noble building for this school has been planned and is in the process of erection, an engraving of which we hope to present in our next number. In the mean while, and as preparing our readers for its coming, and to interest them in the enterprise, we are happy to be able to present the subjoined extract from a letter which appeared in the *Pittsburg Gazette* (May 26)—written as we understand by a gentleman of that city, of large business ability and experience, and who has taken pains to make himself well acquainted with the condition and wants of the Freedmen. We ask attention to the extract.

"Homeward bound from Raleigh I reached Old Point Comfort last evening, and laid over to visit the "*Hampton Normal and Agricultural Institute*," situated just outside the village of Hampton, in Elizabeth City county, Virginia, on the "Whipple Farm," which lies upon Hampton Roads. The *School and Home* buildings, valued at \$25,000, occupy a beautiful site upon the shore. They are so arranged and furnished as to offer to the students the helps to a right living which pertain to a cultivated Christian home. The Institution is under the auspices of the "American Missionary Association," which is greatly in advance of all other public and private associations in the extent and thoroughness of its labors and expenditures in the noble work of diffusing a common school education among the Freedmen.

"The Institute was opened in April, 1868, and was incorporated in the following September, "for the purpose of preparing the Youth of the South, without distinction of color, for the work of organizing and teaching Schools in the Southern States." The very great necessity of an institution of this kind, induced the Association to provide a farm of one hundred and twenty acres, and besides the extensive buildings for school house and farming purposes before mentioned, supply it with all the appliances of profitable labor, and now I find it, in scarcely more than one year from its origin, exemplifying to a wonderful degree, both the great need of such an institution and the wisdom and forecast of its founders in the plans adopted and carried forward. The Association was especially fortunate in selecting for the general superintendence and oversight of the whole establishment, Gen. S. C. Armstrong, a gentleman yet young, but of large administrative experience, of fine culture, untiring energy, and with his whole heart in the work.

"There are sixty-six students now enjoying the benefits of the training both in school and upon the farm. In the household and school five ladies are employed. The Matron and teachers exert a most salutary influence over the students, and are regarded by them with great deference and respect. Indeed, the utmost harmony between the Principal, teachers and students is constantly apparent, and illustrates the perfect discipline and order which pervade the daily operations of the Institute.

"The Farm which is embraced in the plan, is under the management of Mr. Francis Richardson, who has himself been educated in the mysteries of scientific farming, and knows the value of adaptation of crops and soil, and of rotation of crops, he has made the farm to be regarded in this county as the model farm. Mr. Richardson is making daily shipments to the east, of strawberries and peas, and will by and by have shiploads of potatoes, cabbages and other products of his farmer craft.

"On the whole, I have been much pleased with all that I saw of the Hampton Normal School, and as ten or twenty thousand dollars more capital would enable the Superintendent to carry out some favorite plans for enlarging its usefulness and securing its perpetuity, I sincerely hope some of the philanthropists of the country will visit and examine its workings and thereby be induced, as I think they surely would, to further endow it. No similar enterprise that I know of, promises a richer or more certain harvest of blessings and benefits." K.

VIRGINIA.

MANLY PRIDE.

STAUNTON, May 1, 1869.

Six or eight left school a few days ago because they could not pay their tuition, and although I called and informed them that while I desired them to pay if

they could I should not send any away who were actually unable to, they had too much pride to accept my offer and still refused to come until they could pay.

One little boy about eight years old, who had not paid for a month, and who began to think I was going to send him home, after hearing me urge the children to bring their ten cents, came next morning with forty cents, which he handed to me with more pride than a Wall St. broker has with his millions. "Well," said I, "how did you get this money?" "I made it dis mornin' down town holdin' in horses for ge'm'an." And sure enough I found he had been out on the street ever since sun-rise to watch for jobs, lest he should lose his place in the school-room. Indeed the interest manifested on the part of those who still attend school is greater than at any time previous. Neither rain, darkness, or anything else, prevents them from coming, though many are compelled to come late, being hired out to those who care more for their labor than their education.

The old minister who commenced his alphabet last December, is still poring over the Primers, but now begins to read short words quite readily. Last Monday night, when I called to hear him recite, I found him studying with the greatest enthusiasm. "O," said he, "if I could only read a chapter in the Bible, or give out a hymn to be sung, I would give all that I am worth," and that is perhaps \$2000, which he has saved since his freedom. The day before he had been out to a neighboring town to preach, and such is his memory of Scripture that several of the white people who were present declared that he must have been able to read; yet his only means of getting information from the Bible as yet is by having his little boy read to him. He declares he will succeed.

Truly Yours,

JOHN SCOTT.

GEORGIA.

THE WORK IN ANDERSONVILLE.

April 30, 1869.

We are pursuing the even tenor of our way in the same humdrum style; nothing happens to interest outsiders, and yet every day brings fresh joys and keen sorrows to us who carry the interest of these people in our hearts.

DECORATION DAY.

Only two things have happened worth mentioning. Tuesday the 27th was the day appointed for the decoration of the graves of the Confederate soldiers buried in a corner of the Cemetery. At 7½ o'clock the same morning our scholars went to the Cemetery and spread leaves of oak and flowers on every one of the 13,000 Union graves and the rebels' too. The ladies and gentlemen who came during the day from Macon and Americus covered their soldiers' graves with beautiful bouquets, but had none for the martyred sons of the Union.

A WORTHY EXAMPLE.

Last Sabbath a Hard Shell Baptist Church near us dismissed its old ministers who were addicted to excess of whiskey, and elected one who will practice and preach total abstinence. We rejoice to believe the little Congregational Ch. has had a healthy influence on its misguided neighbor—for I cannot endure to call it *sister* church. We do not know how far this little candle throws its beams; our chief concern is that it may give a pure light.

The same teacher writes later:—

Yesterday school closed in Andersonville with pleasant examination exercises from 8 till 11½ o'clock A. M. and in the afternoon the young men, debating society discussed the question whether "The Legislature of Georgia had a right to expel its colored members."

Thus, briefly told, ends our work in Andersonville for 1868, '69. What has been accomplished during that time is

not easily told. We see an advancement in the studies and character of the people which encourages us to feel our labor has not been in vain. We *know* it has not if it has been pursued in the spirit of our Master. There has been some religious interest and a few conversions—not what we wished or hoped. One member has been added to the Church on profession, and several are hoping to unite soon. We have not been urgent for any large addition to the Church from the older portion of the community—we may have erred in that—but have felt the necessity of preparing for intelligent conversion and consistent Christian character by *instructing* rather than exhorting. The standard of piety in the Congregational church is high, and we desire to have it remain so.

A NOBLE EFFORT.

The people of Andersonville have done nobly in supporting the school. They formed an Educational Association to regulate the school fees and see that the teachers were provided with means to live upon. They agreed to raise \$30 a month for the teachers' board, and have done so. They have given in all—in money \$210.59, and in presents of provisions not accounted for \$30. Besides this they have raised \$16 to assist in defraying our travelling expenses.

Very Respectfully,
LAURA A. PARMELEE.

MACON, April, 1869.

UNLOOKED FOR PROFICIENCY.

"I had not come South prepared to see more than a little imperfect scholarship, on the part of the colored people. At least I did not expect to find pupils studying Algebra, Latin and Geometry. But there they were doing it.

I did not look for very excellent map drawing and penmanship, but I saw it there.

It seems to have been the plan and study of our Superintendent to introduce those methods of study and instruction which shall advance the pupils

most thoroughly, and yet, most expeditiously, and I think his three years work here since the schools were first established, has been a success. In every room there is the same method, showing an under-current of thought on the part of some grand manager, and all works well.

"MODERN IMPROVEMENTS IN TEACHING."

For instance, map drawing is taught on Guyot's plan. Children are taught to add and multiply by contracted methods and in the primary rooms to read by the Phonetic system of sounds rather than the names of letters. Every means is taken to contract the methods of education into as small a space as possible.

Towards the end of the second term, I had four normal pupils placed under my care for training. I gave up my classes into their hands, and to the best of my ability taught them how to teach. They adapted themselves to the wants of the situation and achieved a success within the next four weeks as marked as could perhaps be attained. One of them then went out from here to teach by himself in the country. Two others were put over two small schools in the same building, and one is still with me, acting as my assistant. She is about seventeen, very black, but very faithful.

MARY E. HART.

MISSION HOME, Augusta, }
April 29, 1869. }

I cannot tell you how glad I was to get back here after my four month's vacation; not that I was made particularly welcome by the "Southern chivalry," whose hospitality is so renowned—on the contrary, the very first time I went out, Miss B——, who had never before been South, was startled by hearing a lady say, for our benefit, "Here are those mean Yankee school-ma'ams come back to cheat the niggers! I can teach niggers to work, but not to read and spell." (Perhaps she could not.)

A few weeks ago Miss Williams and I were quietly walking along, when a splendid barouche passed, with four elegantly dressed ladies (?) in it, and a colored driver. We had scarcely noticed it till one of the four rose and shook her fist at us, calling out in a tone that made us start, "See those Yankees! Oh you ———," using words too profane and vile to write. We took no notice, but trembled to hear such language from the lips of a female.

VALENTINES.

Valentine's day many precious mis-sives were put in under our hall door, illustrated with pen drawings in which we were represented with our "carpet bags" full of gold, and saying: "I cheat every nigger I can get hold of."

How differently I was welcomed by my dusky friends! One little fellow on seeing me in the street, ran home, crying "Mother, sister, good news! good news! Miss Emma dun come back!" A woman whose children attended my school last year, threw up her arms, saying; "Well, well, well! I'm as proud to see you as if you was my mother."

SELF HELP.

A tailor and his wife, who belonged to different masters, were destitute even of necessary clothing when "freedom cum," as they express it here. They have since not only taken care of their four children, sent them to school, etc. but have accumulated enough to buy two sewing-machines, and to build a nice little house, which is very neatly furnished.

RATHER STUDY THAN BE IN THE LEGISLATURE.

One of the expelled members of the Legislature has been boarding in this city since November for the sole purpose of getting an education. He served in the Union army and when mustered out had four hundred dollars, which was soon squandered leaving not even five cents with which to pay toll on the bridge. Since then he has worked, saved his mon-

ey, and is now owner of a plantation in Burke Co.

He says he would rather be here spending his time studying, than in the Legislature getting nine dollars per day, but is willing to resume his seat if the members should be reelected, for the satisfaction of those who elected him.

A PLEA FOR THE POOR.

Work is scarce, and money much more so. In many instances people work for months without getting much more than their board, and sometimes not even that. The pay generally is very small. For instance, I know of a man cook who gets but five dollars per month. Another, who has a sick wife and three small children to support, works in a hotel, has his board and ten dollars a month, eight of which he has to pay for rent of a most miserable hovel, containing but one room. If some of our Northern rich men, who have warm hearts and tender consciences could but come here and see things as they are, although their hearts might be made heavier, their purses, I believe, would become lighter in proportion.

I cannot forbear telling you how much I enjoy my work. Many in my school are Christians and although some of them *do* think "religion ain't got nothing to do with studying and behaving at school," yet they try to do right. When I arrived at school this morning some one came to meet me, saying that one of my scholars had got religion.

Every Friday we have a prayer-meeting after school.

Thursday evenings Miss Merrick has a Bible-class which, I think, will be the means of doing a great deal of good. All who are in the habit of coming are very regular, and seem to enjoy it exceedingly.

THE BIBLE INTERESTING.

One of my most advanced scholars, a boy of fifteen, whose father is a drunk-

ard, said one day, "I never thought studying the Bible could be made so interesting! All the week I look forward with longing for Bible-class night to come. Often I have work to do in the shop, and then I run every step of the way for fear being late."

Poor boy! I wish he could be taken from here and surrounded by good influences—something could be made of him, for he is very bright. His father allows him to go to school two hours a day, whenever it is convenient for him; the rest of the time he works in his barbar shop. Nearly all the boys, and some of the girls in my school support themselves by working out of school hours. My Sunday School is very pleasant. All in my class are very intelligent, and not only able to read, but also to reason for themselves, and their interest is evident from the numerous questions they ask.

Altogether I have never spent a happier two years in my life than the two I spent teaching the Freedmen.

Very truly
EMMA ENGLEMAN.

MADISON, May 2, 1869.

You will notice no night school is reported, though I have urged my suit as earnestly as I possibly could, the thing is impossible, and nothing of the kind can be attempted again this season. The school is so large, and the scholars come so late, it compresses an immense amount of labor into the late hours of the evening for one teacher, and though the will is *tremendous* to go through with it, the flesh yields with each new effort. God only knows the trial it is to me to give up this pet school for in no other way can the boys receive any instruction, and most of them were as enthusiastic in their studies as I could wish. Now I have several come to my room every evening in the week to read, so that I still keep the work progressing though not in just the

way I could wish. I sometimes feel, if there was nothing more than the Sunday exercise, it would repay me for staying here. The interest in this school is very large and draws in all ages. Two-thirds of the school *never* attend church, and receive no other religious instruction. To me it is a precious season, and though I always dread it, when it is over fret as if I had never known happiness before. I truly love this work enough to wear out in it, if those Andover and Ann Arbor friends were of the same mind, but they cannot take quite the view of things that I do, and suggest a little more prudence.

H. S. BILLINGS.

CHATTANOOGA, TENN.

We clip from the *Chattanooga Republican* the following well merited tribute to the industry, perseverance and success of Rev. Mr. Tade and his excellent corps of assistant teachers.

CLOSING OF THE COLORED SCHOOL.

By invitation of Rev. Mr. Tade, yesterday afternoon we called at Howard Chapel to witness the closing exercises of the colored free school under his charge.—Those who have not made themselves familiar with the progress of the colored children of Chattanooga could not help being surprised had they witnessed the examination yesterday afternoon. We have all along thought that Mr. Tade and the able corps of assistants under him have been doing a good work, but until permitted to see for ourself, we had not imagined that his faithful services and great patience had resulted in so much.

Coming here at the close of the war as a missionary to enlighten a race just freed from the shackles of slavery, he has labored with an untiring zeal under circumstances of the most trying character to elevate and make citizens of a race of human beings which the war left in the country without knowledge, homes or friends. His labors have been crowned with success—a success which no one can appreciate unless they become witness to his work.

The colored people of Chattanooga owe him a debt of gratitude which they

can never pay except by pushing forward in the way he taught them to go until they become useful and honorable citizens.

Amid slanders, revilings and jeering he has moved steadily forward in the interest of humanity, universal education and civilization. He has done his work well.

ALABAMA.

JUST PRAYING.

EUFULA, April 1, 1869.

At present there is some religious interest among my girls. Perhaps I ought not to tell it as it stands in my own heart and faith, but I have felt as if I wanted you to tell all the teachers for me, that they also might pray in earnest. Many of them do, and with more fruit, but some may think that "just praying" doesn't amount to much.

I was getting troubled that I was doing so little morally and religiously for the people, as my time was so occupied in school that I could not visit them at their homes; so I resolved to begin to pray with all my heart. In order that I might give myself more fully to prayer, I abstained from every thing that seemed at all like a luxury, trying to seek of the Lord, in all soberness and earnestness of soul, for the descent of the Holy Spirit upon these hearts.

The very next day one of the girls came to me and asked if she might kneel with me on the platform while I prayed, "so she might learn to serve the Lord." After praying with her at the close of school, she "felt as if the Lord would give her a new soul if she kept on praying; and the next night said, "De Lord has given me a new heart to pray and every night I goes out in de dark and prays for you and for the girls and for every body." Having obtained permission to bring her books on to the platform, there she sits with her dear little subdued earnest face fronting the school.

A day or two after the mother of one of my girls said, "Lizzie feels that she is a sinner and is praying the Lord to

save her." The same day another girl told me that she "meant to pray de Lord to make her a Christian and she never did mean to give up praying till He had."

Several others are quite serious and earnest. I have been so afraid that their impressible natures might yield simply to my persuasions and not to God, that I have only prayed.

FLORIDA.

GAINESVILLE, March 26, 1869.

To-day closes the fourth month of our work here, and as we cast a look backward, we rejoice in the prosperity of our school. We began with 87, while the past two months we have had 124; seven only have been present *every* day during the four months, but many others have not been absent more than two or three days. We have been in perfect health, which has enabled us to give zeal and energy to our work. Our Bible class grows in interest and numbers. Beside the regular lesson, we advise them in many things, trying continually to give them better and higher ideas of the Christian life.

A CHARACTERISTIC MEETING.

Lest the people should feel that we are not as deeply interested as we profess to be, we sometimes attend their church, though it is not edifying, but rather a scene of confusion and jargon. The minister, last Sabbath evening, began the service, "Bruthering and sisters, I embrace this most solemn and serious occasion by giving out the *hime* found on the 200 page," and announced as his text, "Elias was a man *subdued* to like passions," &c. At the close, when another minister was reading the hymn, he stopped to invite mourners to the altar, and at the same time said he would relate an "antidote." The scene that followed can hardly be described. After the "antidote" was finished, he lined the hymn, and they sung

while the minister was exhorting at the top of his voice, another was talking to those round the altar, another praying, and the excitable ones increasing the noise by various exclamations. This scene is enacted every Sabbath and whenever they have a meeting. We feel sometimes almost as if we would like to ascend into the pulpit, and with *quiet* earnestness, bring them to a stillness that would be *felt*. But we must be content to do what we can in our Bible class, and in private conversation.

DRESS VERSUS INTELLECT.

We had a May party a few weeks ago which went off to our entire satisfaction. Many white people were there who were much interested in the exercises, and said that "all the pieces had such a good moral to them." The white school had a party a few days afterwards when the remark was made, that they went ahead in *dress* but we in *intellect*!

TOBACCO AGAIN.

We are fighting against tobacco, for it is used to a fearful extent. Some of the women are so wedded to it that they get up in the night to smoke. Many *long* to give it up; some have. Our pledge includes intoxicating drinks, tobacco and profane language. Many say they would sign if we would leave out the tobacco, and one man would if it were not for the swearing, for he is obliged to plow with some very ugly mules!

MISSOURI.

The *Missouri Times* contains an admirable address, delivered before the State Teachers' Association at St. Louis, by R. B. FOSTER, of Jefferson City. We clip therefrom a few extracts, showing the condition of Colored Schools in that State, their needs, and the debt the nation owes to them and their race in the South.

NUMBER OF COLORED PUPILS.

I estimate that there are about five thousand colored children in the State attending school. I shall not be thought unreasonable if I estimate fifty thousand as the number of this class for whom schools should be provided; certainly

not if a small allowance be made for adults, the ratio of only one-tenth, as actually provided with schools.

SCHOOL HOUSES.

How many *good* school-houses in this State have dusky faces for occupants? Houses that would be satisfactory to the white children of the same locality? Where are they? Where is one? In St. Joseph the colored school-house is a frame building—those for the whites are brick.

In Jefferson City, has been partly bought and partly built, within a year and a half, a comfortable brick for the white children, containing four large rooms and a recitation room, and furnished with good desks—at a cost of about ten thousands dollars. Not too much certainly, no, not half enough for one thousand children. But the colored school is provided with a frame twenty-two feet wide, built for a school-house in the antediluvian ages, and for years considered worthless, now resuscitated by an outlay of five hundred dollars, and furnished with the home-made desks thrown out of the white school-house. How is that single room for three hundred and fifty children? The number of colored children one-fourth the whole, cost of their school-house one-twentieth! Would St. Louis, would the State show a nearer approximation to equal justice than that? I imagine not. I suppose the majority of colored schools in this State are taught in cabins and in churches.

TEACHERS.

I was not the pioneer. It deserves to be recorded that the two ladies who first taught a colored school in Jefferson City were stoned in the streets, and owed their safety to the protection of Governor Fletcher. There are needed to-day in this State one thousand first class teachers for colored schools, and there are not one hundred whose qualifications rank as fair. I know of only one way to get them. We must attract and educate colored teachers. We can draw some from the North and East; we must educate the most at home. It is comparatively of less consequence that the teachers of white schools should be fit for their post. For, mark you, the colored children have no other means of education than the school-room. They have no intelligent parents, no refined homes supplied with books and papers, to supplement the deficiencies and correct the mistakes of the teacher. How many teachers of colored schools are there to-day in Missouri, who are graduates of some good normal school, up with the progress of the age in the science of teaching, and thoroughly competent to train teachers? If there is one, it is beyond

my knowledge. Then we must have a normal school to train colored teachers.

THE NATION'S DEBT TO THEM.

From the first settlement of this State down to 1865, the negroes were deprived of liberty and incidentally of education. During that period their unremunerated labor created a vast amount of the material wealth of the State. To give them now the widest possible opportunity for education, to let them have the fullest chance to find out what capacities God has given them, is perhaps to lessen the obligation but it is not to cancel it. The debt is one which from its nature and from its magnitude can never be paid. It is true they have not much property to pay taxes on; but let society restore to them the earnings of which they were feloniously deprived and they will need no help. A particular case will put this in a clearer light than a general statement. My friend and neighbor Cyrus Trigg, was 38 years old when freedom came. For 50 years, with stout muscles and vigorous health he had done a man's work and received a slave's wages. Now, considering that money was formerly worth more than its present value, reckon his work at \$100 a year more than such food and clothing as he received, and interest averaging 25 years at only four per cent and not compounded, and we have \$5,000 principal, and as much more for interest that we owe him. I say we, for his master is not specially to blame. The responsibility lies on the State of Missouri, the State of Virginia, and the American nation, North and South. The United States owes him \$10,000 in the nature of debt for wages. How much it owes him in the nature of damages, for the repression and subjugation of his manhood, for false imprisonment, for tearing from him all his twelve children, ten of whom have never been recovered—I will not undertake to say, but I will say that we owe to him and his class that the number of colored schools in the State be increased ten-fold, the value of the houses for such schools one hundred fold, and the character of their teachers raised to the highest possible rank.

OLD UNCLE SNEAD AND HIS WIFE

were free before the war, and were well off. He is eighty-five years old; was taken sick six years ago, so that he could not walk or stand.

"I had to roll from my bed to the fire for many long months, and thence from the fire to the bed. My wife has had the asthma for twenty years; thus we were both down at one time with no

one to give us some water. My property had to go to pay the doctor's bill, and I was left poor and naked, and now I am poor and have no one to help me. I had friends once, but now I am an alien to my mother's children with no one to give me a crust of bread." I took the old man a garment, and the old lady some sugar and coffee and other little things. When I told them that I was the school teacher from D—— and had come to see them, they received me as they would have received an angel. They said: "You are the first one that ever gave us a single thing. May the good Massa bless you and give you all of your wishes." They were overjoyed and talked as though they knew that God had sent me to supply their wants. They poured such a shower of "God bless yous" on me, that I was afraid they would give me more honor than I deserved. They said they were only waiting for the "Massa, to say: 'Come up higher,'" and then they would leave this house of clay. I came home, coveting every man's money, that I might therewith feed the hungry, clothe the naked and comfort the sick. Ye rich men and ye rich churches, remember, that the riches which God has given you, were given, not only for your happiness, but for His glory. You can give your riches in Jesus' name, and by and by, hear Him say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

SECRET OF SUCCESSFUL TEACHING.

Thou must thyself be true,
If thou the truth would'st teach;
Thy soul must overflow, if thou
Another's soul would'st reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed:
Live truly, and thy life shall be
A great and noble creed!

—*Sunday School World.*

American Missionary.

NEW YORK, JULY, 1869.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

OUR BOSTON ANNIVERSARY.

Anniversaries in New York are dying or dead. In Boston they "still live." Our readers will find an account elsewhere in this paper, of our recent meeting in the wide-awake capital of New England.

MR. DAVID MACRAE.

It was the pleasure of many of our readers, North and South, to make the acquaintance of this very intelligent Scotch gentleman during his visit last year to this country.

While here, he was much interested in the welfare of the Freedmen, and obtained extensive information respecting their character, wants, and prospects. To all who know him, and to others, it will be a gratification to read the account we give in another column of the presentation he has kindly made to ecclesiastical bodies in Scotland of the work of this Association among the Freedmen.

NOT ASHAMED OF COLOR OR CURL.

JOHN M. LANGSTON, Esq., the colored orator, in a speech at the laying of the corner stone of Atlanta University, speaking of his race, said: "*he prayed that fifty years might elapse before they lost one curl in the hair or one shade less of their duskiness, that they might prove their title as equals.*" That is manly. Let them fight out the battle under the color that God gave them, and thus vindicate Him and the com-

mon brotherhood of man. See more of Mr. Langston's address in another column.

NO CASTE.

In Gen. Howard's recent speech at Hartford, he thus humorously vindicates the Freedmen's Bureau and the Howard University from the imputation of the spirit of caste.

An objection is sometimes made to the Bureau, and it is asked, "Why don't you educate the whites?" We do not make a distinction of color; a white child can enter any school in the south. In the Howard University at Washington, there are several white students, and they get along as well as the rest. (Laughter.) The schools are conducted in the same way that schools in the north are, and will compare favorably with them.

PERSONAL.

GEN. O. O. HOWARD.

At a meeting in behalf of this Association, held recently in Hartford, Ct., some interesting statements were made by Sec. Whipple and by the General himself in regard to the call of the latter to the head of the Freedmen's Bureau and to his experience before and since.

SEC. WHIPPLE'S REMARKS.

In May, 1861, General Butler issued his famous order relative to "contrabands," and in the fall of that year, the American Missionary Association held communication with General Butler, and soon after schools for the education of the Freedmen were established in Virginia. The work then spread as rapidly as our armies gained victories. Finally, in 1865, the Bureau bill passed in Congress, the Association using its strongest endeavors in that direction. The speaker then spoke of the difficulties which arose by the death of Mr. Lincoln and succession of Mr. Johnson. The latter on being approached, threw the whole responsibility on to the Secretary of war. Mr. Stanton was then seen: he was heartily in favor of it, and in a few days the Bureau was es-

tablished, and General Howard appointed at the head of it.

GENERAL HOWARD

was the next speaker. He said that Dr. Bushnell's sermon on God's having a plan in every man's life, made a deep impression upon him, and he never read it but once—ever since, he had had the conviction that God had a plan in his life. When he was a boy, his father brought home a colored boy who became his companion, and he had thought that, in the providence of God, that association was the cause of his *want* of prejudice, which a good many people in the North do not feel. In college he encountered prejudices; and again in West Point, where there were many from the South, he met the strongest prejudices against the colored race, and, on that account at one time, nearly all the cadets refused to speak with him, because he had none of their prejudices.

After leaving West Point he was stationed in Florida, and he related some of his first experiences in that slave country. He received the impression there that Northern men who went to the South, and went back upon their education, became the hardest of slave owners. He gave an account of the scenes which occurred during the march of Sherman's army, the right wing of which he commanded. At Fayetteville, N. C., 8,500 refugees were turned off from the army column, two-thirds of whom were negroes. This was the time when the subject of establishing the Bureau was being discussed. When he arrived in Richmond with the army, he received a dispatch from Secretary Stanton to come to Washington at once. He went, and the secretary asked him if he would take charge of the Bureau, and intimated that it was Mr. Lincoln's request before he died, that he (Howard) should take that position. He had not then read the law; but he decided to accept. For five months the Bureau kept seventy-five thousand people in the South from starvation. One-third of these were whites. He spoke of the prejudices which had existed, and which

exist yet, concerning the colored people. In traveling from Washington to Maine in company with three colored men, he had to fight his way over every railroad line to get seats for the black men. The prejudices are, however, gradually breaking down.

RIGHT INSTITUTIONS THE GREAT WANT OF THE SOUTH.

A good deal of effort in the South, at the present time, is as barren of result as rain upon the sand. Institutions are the only permanent forces in society. Whatever fails of that is evanescent. Whitfield, vastly the superior of John Wesley, as an eloquent preacher, left only his name to the generations that survived him, Wesley, on the other hand, left the Methodist church.

Blaize Pascal, from his retreat at Port Royal, sent forth those letters against the Jesuits which set all Europe laughing and cursing in turn. But Pascal died, his letters were shelved as a curious antique, while the Jesuits as an institution survive, and carry their influence around the world.

And yet many think that itinerants rushing through the South, scattering books here and there, can save it. There could not be a more idle dream. When the men are out of sight, and the books are thrown aside, their influence is ended. Only institutions carry on the thoughts of men, and the lessons of books, and repeat them from generation to generation.

It is vain, therefore, to think of correcting the public sentiment of the South by any process that does not flower into institutions. The trouble with most Southerners now, is that their institutions are leading them astray. The church, the school, and the press, which, in the main, create and control public sentiment, are wrong in their moral instructions. The pulpit brought the sanctions of religion to human chattelhood, and is responsible for the madness of the Southern people on

that subject. From that fatal germ has sprung the political, social, and religious life of that wretched land. Starting with the assumption of the divine right of slavery, all the collateral ideas related to it, follow as a matter of course. And it is clearly impossible to dislodge that central idea so long as it is sheltered and nourished in the leading institutions of the South. They will keep it alive and perpetuate it until better institutions take their place.

Hence the first duty for the statesmanship and the christian patriotism of the country is to carry southward institutions that do not embody a wrong and teach the people a lie. Churches, schools, presses, courts must be established there, a vital part of whose central force shall be humanity. Such institutions would change the life of the people in a generation, and we can do it in no other way. They gather up and preserve what is best and most vital in men, passing it on with increasing force as, more and more, they are infused with the life of succeeding generations.

By all the lessons of the past we cannot be too thorough, nor too much in earnest in this work. The people of the South do not yet see their blindness, nor do they confess their guilt. They so believe in their old errors that they are determined to propagate them. They tell us that they understand the negro better than we do, and ask us to leave his education and training to them. But as a matter of fact they do not understand him at all, because they deny his manhood, the only key by which they can interpret him. They are not fit to be his teachers and guides, while they consider it a stoop, on their part, to offer him letters, or salvation. Not till they see in him the image of God, and his equal nature and equal rights before the law, can they properly instruct him into the duties of this life, or of the life to come.

Hence it is clear, that only institutions

which embody the oneness of man in the common fatherhood of God, can reconstruct the reason and conscience of the South on a true and lasting basis. The Puritan church and the Puritan school are a sure and reliable force for this work, and the more rapidly they are pushed on, the sooner the work will be done.

Boston Anniversary.

The *Boston Traveler* presents a full sketch of our Anniversary at Boston, from which we copy with some abridgement the following.

American Missionary Association.

PUBLIC MEETING.

There was a large audience at the Tremont Temple, this morning, at the Anniversary meeting of the American Missionary Association, at which Rev. Dr. Kirk, (President of the Association) the pastor of the Mount Vernon Congregational Church, presided. The opening devotional exercises were conducted by Rev. Mr. Atwood of Salem.

Statements of the proceedings of the Association during the past year, and of its present condition, were read by the Secretary, Rev. C. L. Woodworth, of which the following is an

ABSTRACT.

The Association carries on missions and schools at home and abroad. Its Foreign missions are six in number; with thirty missionaries. and assistant missionaries, 11 of whom are ordained; and 11 churches having an aggregate membership of 668 of whom 61 have been added during the year. No missionary has died in that time; but four, all from the Mendi Mission, West Africa, have been obliged to leave the mission on account of ill health.

The main work of the Association however, is among the

FREEDMEN OF THE SOUTH.

Whole number sent into service the present year,	492
Missionaries and missionary visitors,	48
Matrons of Mission Homes, and Orphan Asylums,	16

Missionary Teachers, Males, (89), Females (339),	428
Resigned 6, Deceased 1,	7
Leaving now in the Service,	485

It will be seen from the above that the number of laborers the present year is some forty less than last year. And yet by the concentration of the work at important centers, and the more thorough grading of the schools, the labor actually done is equal to that of any former year.

NORMAL SCHOOLS.

Three years ago, the Association became convinced that it was neither possible nor desirable to send teachers from the North in sufficient numbers to supply the Southern field. Twenty-thousand would hardly meet the demand. It seemed better to create them out of the race itself. Hence training schools for that purpose have been established at important centers in most of the Southern States. It has six high schools, five normal schools, and three chartered colleges, out of which are going, and *will go*, in increasing numbers the young men and women who will be the educators of these people.

CHURCHES.

The church work is growing in interest, and will receive a large share of attention. The old organizations are generally so imperfect that it has seemed easier and safer to form new churches, to which admissions should be had only on careful examinations. The Association has already established fifteen such churches in central localities, where, with God's blessing, they must exert, at an early day, a commanding influence.

HOME INFLUENCE.

The necessity of securing better homes for the colored people, in order to their elevation, intellectually and morally, has occupied largely the attention of the Association. The elevation of woman will determine the character of any people. The colored woman has been fearfully degraded, but she has taken her revenge by dragging down to her own level, her injurers. But her elevation is impossible while her race herd in hovels

like the brutes. It has been therefore, with great satisfaction, that the association has been entrusted by several benevolent individuals with considerable sums of money to be expended for lands, which will be resold to enterprising and industrious purchasers who desire to secure homesteads. With homes where retirement and privacy are possible we hope that female modesty and refinement may be possible also.

DEBT.

The Association, at its annual meeting in October, was obliged to report a debt of some \$87,000, which has been diminished, since then, by only a few thousands. The whole amount of its expenditures last year was \$357,918.81. Of this amount \$20,844.67 were expended on foreign missions, and the balance (\$337,074.14) on its varied work in the South. The only drawback on the operations of the year, has been the debt, which has made us timid, when we needed the inspiration and courage which come of a full treasury. The field is white for the harvest, the laborers plenty, and we only need funds to send them forth.

ADDRESSES.

It was stated, that Dr. Duryea, who was to have spoken, would not be present, on account of sickness in his family.

Rev. George H. Gould, of Hartford, was announced, and made a fine speech. He spoke of the Freedmen's cause as being very near the hearts of all our churches, and of the duties of reparation which rested upon the American people in connection with these four millions of men, women and children who had so long been oppressed. We had been told that they were idle, thriftless, and that it would have been better that they never had been emancipated.

But he has seen them in their homes, and he knew the falshood and the evil intent of these statements. He had talked with them, and had been told how much they loved freedom. The fact was, public opinion had to be reconstructed in reference to the negro. The

raw material of negro life was what it might be supposed after 250 years of bondage, but this raw material had to be worked up.

Reconstruction was the word and this society was engaged in the work, a noble one. Among other signs of the times he had seen at the South, was an old slave mart converted into a theological school for colored people. He had been in Washington lately, and he saw Howard University, built under the supervision of that noble soldier of the Union, and still more noble soldier of the cross, Major General Howard. [Applause.] He wandered through its magnificent halls and rejoiced that such a structure should stand in the national capitol under the protection of the national capitol, a grand promise of the future.

Twenty thousand teachers and preachers were needed to-day. They must be raised up at the South from these very people. They were the persons most interested and most fitted for the work. A whole nation of colored people had to be taught the whole principles of life, and this Association was engaged in the normal work of educating their teachers.

The Southern men held this work in contempt, but the work still went on and would do more than anything else to dissipate the night of prejudice. What he had seen among the colored people was enough to give the death-blow to any man's prejudice. The Gospel's mission was to remove prejudices, and all men were conscious that in its light the brotherhood of man was being set forth.

Connecticut had learned her duty in regard to the constitutional amendment, Philadelphia could let colored people into her horse cars, and the ball was rolling on. The promised land was before us, we could see it from Pisgah's top, and the coming generations should dwell therein.

A hymn was sung to the tune of "America."

Rev. Mr. Strieby, of New York, one of the secretaries, made an address, in the opening of which he warmly complimented the Rev. Dr. Kirk for his devotion and his rare simplicity of character. The society had a noble head. And it had property at the South worth more than \$250,000, in land, chapels, buildings, etc. Generous men contributed funds to buy land, and General Howard erected edifices from the Freedmen's fund donated by Congress, or bought buildings cheap at auction.

The opportunity had been presented such as would never be presented again, and we had seized it, to get a permanent foothold in the South for our work. Under the shadow of this society and its edifices the colored men were buying houses of their own. One missionary alone had done more good in encouraging the colored men in his vicinity to locate land for themselves than \$50,000, could have done.

Several hundred teachers and missionaries were at work in behalf of this society, all teaching the colored people practical lessons of life,—delicate women of the North setting examples of purity, and of industry before their sisters. One remarkable sight that he saw in Georgia was the installation of a student of Yale over a Freedmen's church. It reminded him of Paul setting himself down in the midst of hostile forces. This young pastor and his church are part of the influences that will redeem the South.

Rev. Wm. B. Wright of Berkely-street Congregational church, Boston, was introduced, and spoke of the scene at Petersburg on the morning when the Federal troops occupied it after the siege, and of the welcome the colored people gave to Lincoln and his attendants. He himself had the pleasure of ringing an hour afterward in Petersburg the bell

that first called a free colored people there to religious services. The needs of the negro race at the South were pictured by the speaker, and the best means of meeting those needs were referred to. What we ourselves needed at the North was enthusiasm.

There was a grand field, and if we did not fully occupy it, the Church of Rome would, and the country passing through her hands would require long care and newer revolutions to reach the light. The fire had swept the prairies, and it was for us to go forth and plant Bibles and spelling books in the furrows that the Divine Master had made. Governments could not make men free, but Christ could.

The meeting closed at about one o'clock with the doxology and benediction.

FOREIGN.

SCOTLAND.

We take pleasure in presenting to our readers the subjoined Resolutions adopted by a branch of the Church that has always been true to the cause of the oppressed.

GLASGOW, 5th May; 1869: 6.30 p.m.

The Synod of the Reformed Presbyterian Church in Scotland met and was constituted when *inter alia*,

The Convener of the Committee on Bills and Overtures read a Commission from the "American Missionary Association" in favor of David Macrae, Esqr. Mr. Macrae was heard in support and explanation of the operations of said Society, when it was unanimously resolved,

I. "That Synod having respect to the historical position which the Reformed Presbyterian Churches in America and in this country have from the first taken up in reference to slavery, cannot but sympathise in the object for which Mr. Macrae has appeared, and expresses its thankfulness to God that even though it has been by a war unparalleled in the history of the world, the fetters

have been struck from off four millions of their colored brethren, and the prospect opened up of their social and religious amelioration.

II. That Synod have listened with deep interest to the account which Mr. Macrae has given of the operations of the "American Missionary Association" among the Freedmen, and heartily sympathise with the Association in its labors, and commend its operations to the blessing and favor of Him who of old brought His chosen people out of bondage.

III. That Synod recommends to the prayers, and to the liberality of the Church, the cause which the "American Missionary Association" seeks to promote, and in order to the better outcarrying of this Resolution remit to their Foreign Mission Committee to take such steps as may secure some of the objects suggested by Mr. David Macrae.

IV. That Synod tenders through its Moderator its cordial thanks for the very able, interesting and eloquent address delivered by Mr. Macrae in advocacy of the operations of the above-mentioned Missionary Association of America."

Extracted from minutes of Synod by

JOHN KAY, *Clerk of Synod.*

Castle Douglas, Scotland, 10th May, 1869.

CHURCH OF SCOTLAND.

From the *Edinburgh Courant* we cut the following account of the address of Mr. Macrae to the venerable GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, May 27, and the response of the moderator, REV. DR. NORMAN MACLEOD.

AMERICAN MISSIONARY ASSOCIATION.

Mr. D. MACRAE, Glasgow, the holder of a commission from this Association, addressed the Assembly upon its operations among the population in the Southern States. He gave an interesting account of the desire which had been manifested by the people in making use of the opportunities put within their reach by the Association for obtaining education, stating that it was not an uncommon thing in

schools to find a father, when not employed, sitting on the same form with his children. He mentioned one case in which grand-mother, mother, and daughter were found sitting on the same form spelling the same lesson. He found the black people able and anxious to work—doing far more work in the way of manual labour than the white people here and elsewhere gave them credit for doing. As to the capabilities of the black for education, he stated that he had asked teachers, Do you find any marked difference between the black and white children? There was a considerable variety of opinion upon that point, but they were all unanimous in this, that the black race were perfectly capable of being educated, and taking on a high degree of Christian culture, and that was all they needed. Many of the black children who had been educated in these schools were being sent to normal schools, with the view of their being brought out as teachers; and as Dr. Macleod looked forward to the influence of the native converts in the future of India, he asked if there was not a grand prospect not only for the liberated millions of the South, but also of Africa? He believed they must educate the black people to go out as missionaries; and those who were eager for the elevation of Africa as well as the negroes of the Southern States, should lend the Association he represented their sympathy, prayers, and support. (Applause.)

The MODERATOR said he supposed the Assembly very cordially returned thanks to his friend, Mr. Macrae, for his address. (Applause.) They had before now, as a Church, expressed their sympathy with this cause: and he was quite sure nothing had occurred to hinder, but many things to prompt, them to express that sympathy again. For himself, from the first moment until now, his sympathy had ever been with the North in opposition to the South. He felt the deepest sympathy with the event which had ended in banishing slavery from all parts of the English-speaking portion of the world. (Loud applause.) He begged to thank Mr. Macrae for the address he had given, and to ex-

press, what they truly felt, their hearty sympathy with the noble efforts that were being made in America for educating the slave, and enabling him to enjoy freedom, which he has obtained, and obtained righteously; and the price paid for that freedom, however awful, has not been too much. (Applause.)

Copy of a Resolution adopted by the Congregational Union of Ontario and Quebec, assembled in Montreal, 11th June, 1869.

Having listened to the interesting statements of the Rev. G. D. Pike regarding the work of the American Missionary Association, as we listened aforetime to those of the Rev. S. S. Jocelyn, from which we learn that their work of instruction and evangelization among the four millions of the colored race recently freed from bondage in the United States, is prosecuted most happily and successfully; having also confidence in the peculiar adaptation of that Association to act as the agent of the Congregational churches everywhere who may feel called upon to engage in this good work, and also impressed with the importance of their efforts, not only among the Freedmen of the present day, but as having relation to the ultimate evangelization of the millions of Africa, this Union expresses its high estimate of the labors of the American Missionary Association, and commends it to the regard, to the fervent prayers, and to the pecuniary aid, so far as it is practicable to afford such, of our churches throughout the Dominion.

ALEX. MCGREGOR,
Minute Secretary.

THE SOUTH.

Correspondence of the Cincinnati Gazette.

LETTER FROM GEORGIA.

Progress—A New Literary Institution—A Second Oberlin—The Corner Stone Laid—How and By Whom it was Done.

ATLANTA, June 8.

Tuesday, June 1st, was laid the corner stone of the Atlanta University, an insti-

tution like that of Oberlin, founded on the widest possible basis, embracing all sexes, all creeds and all colors, the only requisites for admittance being intellectual ability and moral character.

Such an institution is the beginning of a new epoch in the South—as yet scarcely appreciated, and, as one of the speakers yesterday remarked, seven years ago the mere idea would have cost a man his head, but now, through the providence of God and the Federal army, it is being accomplished.

The exercises began at 4 o'clock. On the speakers' stand were John M. Langston, the orator of the day, Gen. Terry, Gov. Bullock, Judge Erskine, Judge McKay, Col. J. K. Lewis, and a number of ladies and gentlemen, with the Trustees of the University. The programme commenced with singing by the schools: "We are rising." Reading of the Bible, by Rev. Mr. Fuller. Prayer, by Rev. Mr. Gaines. E. A. Ware, Esq., President of the Board of Trustees, made the following

STATEMENT.

The charter was procured from the courts, granting all the powers and immunities of a university comprising normal, collegiate, legal, medical and theological departments, vested in a board of twenty-five trustees. The grounds consisting of 60 acres in the suburbs, a beautiful site, commanding an extensive prospect of forty miles, were purchased with funds furnished by the government, thirty acres of which are to be sold for the support of the institution. The buildings are to be erected under the auspices of the American Missionary Association, who have already done so great work in Georgia, and whose funds will be necessary to carry it on for some time to come. They will consist of a girls' dormitory with dining room—boys' dormitory and recitation rooms; and where now stands a large fort will be the central building with more architectural pretensions, containing halls, library &c., answering to the various demands of the University. The building of which the corner stone was laid, is the girls' dormitory, in which will be the Normal school already in operation in another part of the city. The other buildings will be erected as soon as practicable, all depending on the interest of the good people in the North in removing this vast cloud of ignorance which overshadows

the entire South. After the above statements the band of the Eighteenth Infantry played Old Hundred, and the corner stone was laid. In it were placed the Bible, Constitution, Declaration of Independence, Emancipation Proclamation, copy of charter, Constitution of Georgia, report of American Missionary Association, copies of daily papers.

MR. LANGSTON

was then introduced to the audience. It was fitting that one of the colored race should address this expectant crowd, that they might see what it was possible to become by means of the advantages held out to them by the Government and the kindly feeling in the North. His address was listened to with deepest attention.

[Our space compels us to limit ourselves to one or two extracts from this able address. *Ed. Am. Missionary.*]

RACES EDUCATED TOGETHER.

It is necessary that the white and black races should be educated together to accustom themselves in childhood to their new relations; to destroy the spirit of servility and fear in the one and arrogance in the other. Of the practicability of the enterprise there could be no doubt—and here he paid a beautiful tribute to Oberlin. As for social equality no legislation should or could regulate that. If one man should feel the friendship flowing from the palms of another man of different color, let no one interfere, it is between God and those two.

COLORED PEOPLE ON TRIAL.

The nation is on trial against other nations. We are to produce crowned heads of thought comparable, if not superior, to other nations. The colored people, too, are on trial, as to their claim to be the equal of other races. And the test of this equality is to be achievements. If they produce nothing, they must sink, and justly. Some say the race is dying out, yet he prayed that fifty years might elapse before they lost one curl of the hair, one shade less of their duskiness, that they might prove their title as equals. When they brought forward a Beecher, a Chapin, a Sumner, a Harriet Beecher Stowe, then might they lose their peculiarities as soon as they wished.

THEY MUST HELP THEMSELVES.

Finally, this is the peoples' university. If for the people they should erect and endow it. He urged them to give up their liquor and tobacco, destroying their bodies, and devote themselves to educating their children, not being content with the mere elements. The Government had

extended its hand—the American Missionary Association; individuals, colored and white. One negro, of Macon, had given twenty dollars for the purchase of the corner stone. To aid it was their duty, as it should be their pride.

OTHER SPEAKERS.

Mr. Langston was followed by Gov. Bullock, whose fine presence seemed very pleasing to the people. In a few words he expressed his admiration of the address. Judge McKay was then presented. He instanced Mr. Langston as an example of what their race might produce. The races were cast here together; it was best that both should live happily and peaceable; reminding them that talking would not make them the equal of the white race; they must educate. Col. James Dunning, a citizen of Atlanta, who has always been in sympathy with the cause of freedom and education made some appropriate remarks, and the exercises closed with the "Red, White and Blue." M. G. H.

EMPLOYMENT FOR COLORED GIRLS.

The "Woman Question" is pressing itself on consideration in the South as well as elsewhere, though in a more elementary stage. We give below a suggestion well worthy of attention, from one of our valued workers. She sees with a true woman's perceptions the wants of her sex among the Freedmen.

To the thoughtful and faithful laborers among the Freedmen, the anxious inquiry often recurs, for what are we fitting our colored girls? they cannot all teach, for this department will first be largely filled by the young men. The reduced incomes of their former owners cannot support ladies' maids and upper servants as formerly, and it is quite evident that culture and self-respect cannot make her the indolent contented Dinah of the slave kitchen, much less, the rude unthinking field hand of former times. But she is poor, and for the present must earn her own living. With education comes increasing wants. These must, and will be gratified, either by seeking new occupations or yielding to degrading and ruinous temptations. What can be done to secure the former and avoid the latter? In some places, Industrial schools have accomplished much, but yet seem to come short of

the desired end. It has occurred to me that an establishment in which instructions in the various trades, ie. tailoring, dressmaking, millinery &c. could be given, might be made a missionary enterprise resulting in much good. It might be conducted in connection with, or independently of the school. That, if properly managed, it would become remunerative, is indicated by the fact, that at least one establishment of this kind (where only whites are employed,) is doing a very prosperous business, chiefly upon the patronage of colored women.

Are there not in the North, women skilled and competent, who will be willing to undertake with Christian patience, the training of these unskilled fingers in this important branch of education? A. L. T.

BOXES FOR TEACHERS.

Rev. Mr. Cobb who has made an extensive tour of inspection in the South, makes some practical suggestions which we present below. We take pleasure in commending them to those who wish to "do good" in ways that are so easy as often to be overlooked.

For the American Missionary.

Mr. Editor: Many good ladies at the North often anxiously ask "How can we do something for the Freedmen's cause without asking the gentlemen for more money?" To such I wish to suggest the fitting and useful work of *furnishing our teachers' homes at the South.*

In nearly every place where there is a school, there is, of necessity, a teachers' home. These should be comfortable, but I find many in the South, and especially in the South-west, that are not. How easily might they be supplied from our Northern homes. Often the A. M. A. has to rent houses (and at high prices,) that stand upon posts, and are loosely built, of green lumber, very open and cold in chilly weather, and there is much of such weather at the South in winter. The teachers' home in Mississippi, in which I now sit writing, is a good sample.

The floor is so open than I can see

down between every two boards, and there are great open spaces under the doors and elsewhere. In an open fire-place in one end is a fire. Here in such houses, there is often real suffering. O! it pains my heart to see our good lady teachers thus exposed. They are sometimes compelled to sleep on these open floors with a scanty supply of covering, or at best, on a home-made bedstead, with slats scantily covered. But not a word of complaint do I hear. Cooking is done before a fire. A skillet and a small iron tea kettle are their only cooking utensils.

Now, dear sisters at the North, will you permit these worthy teachers from your midst, to fare thus? I know you will not, if the way is pointed out for you to remedy it. Let me then suggest that a *teacher's home box* be got up by the ladies in our different churches. Especially do I urge this upon our Western sisters, for these South-western homes. Set yourselves at once about it, and have it ready before the next teachers' year begins, say by the 1st. or 15th. of Sept. next.

Let the box contain cooking utensils for an open fire-place. A carpet—yes, a carpet and parts of carpet to lay on these open floors. Some of you will be taking up your old, yet pretty good carpets, for new ones. Instead of sending them to the auction room to sell for little or nothing, thoroughly clean them, and put them into a box for a teacher's home. How easy, yet how useful. Such an half worn brussels carpet I saw at Andersonville, Ga. from Connecticut, that enlivened that otherwise desolate home.

I have asked some lady teachers to give me a list of things needed in these homes, to aid our northern ladies in getting up boxes. Here it is:

"HOUSEHOLD GOODS.

Table cloths, towels and dish towels, window curtains, bedding of all kinds, wash bowls and pitchers, tin or earthen, pepper boxes, knives and forks, large and small spoons, lounge pillows, old waiters and common table dishes of all kinds, and tin pans.

GROCERIES.

Tea, coffee, pepper, ginger, nutmegs and grater, salt, dried and canned fruit, (especially currants) dried sweet corn, starch and beans. Beans cannot generally be had in the Southern market, nor can dried fruit of any kind, except a few poor dried peaches and apples.

These things and the like, furnished, will be for the comfort and health of our teachers, and also be a saving of money to the A. M. A., for some of these things must be purchased and at high prices.

Prepare such boxes, put an invoice within, fasten them securely, and write on them: "For a teacher's home," and direct to the nearest of our Northern offices, New York, Cincinnati or Chicago. Write the secretary of such office, and give him a list of the articles. Do this for God's glory and you shall not lack a reward.

H. W. COBB.

Agent, A. M. A.

OBITUARY.

DIED at Rensselaerville, N. Y., May 26th., Mrs. M. J. CONKLING, aged 28.

Her first great offering was to her country, and when the early death of her husband in the army blighted her bright earthly hopes, she took up his unfinished work, turned from a life of ease, to the self-denying but blessed work of a Christian missionary and teacher, from this Association, among the Freedmen, and for two years was a most earnest and faithful laborer. She accepted no compensation for her first year's labor, and received it during the second only that she might give it to the suffering Freedmen.

Her field was Augusta, Ga., and many to whom she was truly an "Angel of Mercy" will not soon forget her untiring labors for their good.

She returned to her last year's labor in failing health, but with an earnest desire to do with her might the work for the Master, knowing that it must be done quickly. This was a hard winter for the colored people. She sought

them out in their miserable homes, often paying rent and supplying them with food, then with a strong hold upon their hearts, told them of the better life. She gathered the women in their churches and urged upon them the necessity of turning from the old debasing life and bringing up their daughters to be respected citizens. She held frequent meetings of prayer, and taught in night school, till, worn out, she sorrowfully left her work, and returned home. Another year she battled with disease. Her sickness was lingering, her last days full of weariness; her soul longing for rest, but struggling to be patient. Her Christian life grew brighter daily. The end was peace.

Cultured, cheerful, winning warm friends wherever she went, many will be saddened to learn of her early death, but none would have longer kept her from the bright crown which she surely wears.

Children's Department.

WHAT LITTLE CHRISTIANS CAN DO FOR JESUS.

BY REV. E. PAYSON HAMMOND.

I want to tell you of what three children did for their father who had never been a praying man.

One day, when coming home from a meeting, one of the little ones said: "I wish we could get our father to come to these meetings."

"How can we do it?"

"I will tell you," said the little boy; "we will all pray for him."

"But where can we get a good place to pray for him?"

"Why, you go into the parlor, where father hardly ever goes, and I will go off out to the barn," said the praying little boy.

So into the parlor the two girls went, and knelt down and began to pray. While they were pleading most earnestly, the father, who was a farmer, came in from the field, and instead of

going round the back way started to pass right through the parlor; but as he opened the door quietly, they did not hear him. He listened a minute, and felt that he could not go through that room. Away he went out to the barn, and there too, up on the haymow, he heard his boy's voice in pleading prayer. As the little fellow slid down from the mow, his father put his hands upon his head, and with tears said: "Oh, pray for me! I will go to the meeting." And so he did; and what is better still, I think he came to Jesus and got a new heart, so that he loves to pray himself.

Does your father, my dear child, love the Saviour? If not, wont you pray for him? God will answer your prayer. He loves to listen to the prayers of little children.

THE PRAISE OF FREEDOM SHOULD HAVE NO END.

The following school-boy's composition is sent us from Mississippi.

"My dear friends and school-mates:—I now take the opportunity of reading to you a few lines of my own composing, hoping they will be interesting to you all. I am only a little boy of eleven years it is true, but I am not so small that I cannot realize the pleasures and advantages of freedom and its glorious privileges, and be truly thankful to our Northern friends for sending to us teachers who do so much for us, and whom I love so dearly. I love them next to my mother. I feel that it is Freedom that has given us the blessed privilege of assembling together to express our thoughts to the best of our ability. A few years ago a book was no company for me without being filled with an immense quantity of pictures, but now it is my delight to study my lessons, and I feel as if I could see the light of freedom on every page. O Freedom! It is such a glorious word that I wish I could head every sentence in my remarks with it. A few years ago, instead of being allowed to go to school, we had to take our cotton-bags and go to the field. Why! the very thoughts of it even, should make us wish to bury the very remembrance of slavery—yes—bury it in the depths of the sea. I must now close my remarks, but I will not say 'tis because I have no more to say, for if time would allow, the praise of Freedom should have no end. I could fill another page about Grant, but will leave it till next week."

RECEIPTS

FOR MAY, 1869.

MAINE.

Alna. A. A.	50
Bangor. James H. Crosby	1 00
Blanchard. Daniel Blanchard	5 00
Boothbay. Second Cong. Ch.	6 25
Bridgeton. Cong. Ch. and Soc. for a Teacher	75 37
Brunswick. Rev. J. B. Sewall	25 00
Calais. Mrs. T. Johnson b. of C.	
Kennebunk. Miss Lucy Sewall	20 00
Riverside. Elisha Lewis	1 00
Winterport. E. Manter, M.D., \$30., Wm. R. Morrell, M.D., \$5.	35 00
Winthrop. Contribution \$4., I. N. Metcalf \$1, Mrs. E. H. Newman \$1.	6 00
Yarmouth. First Parish Ch. for a Teacher and to const. CAPT. SAMUEL B. SOULE and ANDREW LEIGHTON L. M's.	72 23

NEW HAMPSHIRE.

Amherst. L. and L. K. Melendy for a Teacher	300 00
Derry. Contributions ack. in June should read thus: First Ch \$11.02, Miss Jeanette Humphrey \$10., First Cong. Ch. (\$24. of which for a S. S. Library) \$44. Total \$65.02.	
Durham. Cong. Ch.	41 00
Francestown. Relig. Benev. Soc.	5 00
Keene. First Cong. Ch.	97 82
Lancaster. H. F. Holton	1 00
Marlborough. Cong. Ch.	13 00
Mason Village. E. G. HEALD, bal. to const. himself L. M.	5 00
Milford. Cong. Ch. \$326.20, Nathan Jewett and "A Friend" \$5 ea.	336 20
Troy. Joseph Jones	5 00
Wilton. Second Cong. Ch. bal. to const. AARON K. PUTNAM, DEA. WM. SHELDON, J.T. HARDY and ZEBADIAH ABBOTT L.M's.	66 25

VERMONT.

Benson. Cong. Ch.	17 50
Berlin. Rev. Truman Perrin	100 00
Brandon. Cong. Ch.	15 37
Castleton. Cong. Sab. Sch. for a Teacher, Clarendon. Cong. Ch. \$35.17, Individuals \$1.	36 17
Coventry. Dea. Moses Pearson	5 00
Dorset. ——— to const. Life Members	68 00
Ferrisburg. Cong. Ch.	40 00
Grafton. Mrs. E. B. Barret	2 00
Granby. Ashley Appleton \$5., Mrs. N. Appleton \$1.	6 00
Lyndon. Cong. Ch.	17 60
McLudoe's Falls. Mrs. W. G. 50c., Mrs. Stephen Baker, b. of C.	50
Mount Vernon. Ladies, b. of C.	
Monkton. Henry Miles	5 00
Mount Holly. Rev. J. Andrews	2 00
Norwich. A. Blodgett	2 00
Pittsford. Cong. Ch. \$66.70 and Sab. Sch. \$45., ESTATE of Mrs. Hannah Trott \$100. by A. Hammond, Ex.	211 70
Roxbury. Cong. Ch.	10 00
Royalton. A. W. Kenney for a Teacher	50 00
Saxton's River. Thomas Town	20 00
Sharon. Cong. Ch.	7 60
South Startsborough. F. P.	25
South Newbury. J. Abbott \$5., 2 Individuals \$1 ea.	7 00
Stowe. Cong. Ch. bal. to const. COL. J. J. BOYNTON and B. F. SUTTON, M.D., L.M's.	28 00
Vergennes. Cong. Ch.	48 23
Waitsfield. Cong. Ch.	10 00
Wallingford. Cong. Ch. to const. Mrs. ELIZABETH MARTINDALE and Miss JOSEPHINE WALDO, L. M's.	81 47
West Randolph. "A Friend"	5 00
West Rutland. Cong. Ch.	44 54
Westford. Cong. Ch.	3 60
Windham. "A Friend"	33 00

MASSACHUSETTS.

Acton. ESTATE of Stevens Hayward, by Wm. W. Davis, Ex.	1264 18
Amesbury. E. P. Elliott \$2., Mrs. A. Jones \$2., Mrs. M. A. P. 50c.	4 50
Amherst. Faculty and Students of Amherst College to const. GEORGE E. CHURCH, L. M.	42 65
Andover. Chapel Ch. \$55.51, Old South Ch. b. of C.	55 51
Arlington. Cong. Sab. Sch.	30 00
Ashby. Cong. Ch.	12 30
Beechwood, Cohasset. Cong. Ch. \$7.50, Rev. C. B. Smith \$5.66.	13 16
Belchertown. "A Friend"	25 00
Boston. Mrs. Sally Perry for Brewer Orphan Asylum \$100., Miss M. D. Tolman \$10., Mrs. Willard Sears \$5.	115 00
Brighton. Mrs. J. Evelett \$10, L. Gilman \$5.	15 00
Cambridge. "Friends" \$10, C. C. B. 60c.	10 60
Concord. Cong. Ch. \$7.77, Mrs. Harriet L. Wheeler \$5.	12 77
Clinton. C. L. Swan \$100., First Evang. Ch. \$96.24 to const. REV. DEWITT S. CLARK, CALKB K. SAWYER and CHARLES P. BIGELOW L. M's.	196 24
Cummington. Wm. Packard	2 00
Curtisville. Cong. Ch.	20 00
East Braintree. Miss R. A. Foxam's School, East Bridgewater. Union Ch.	5 00
East Douglass. Cong. Ch. to const. AARON M. HILL, EDWIN MOORE and DEA. LUTHER HILL L. M's.	82 70
Easthampton. Payson Sab. Sch. for a Teacher \$50., Rev. Herve Smith \$5.	55 00
East Marshfield. Trin. Cong. Ch.	8 45
Franklin. Cong. Ch.	131 31
Haverhill. Freedmen's Relief Ass'n. b. of C., Mrs. A. M. Swan \$1.	1 00
Hopkinton. Mrs. P. J. Claffin	50 00
Littleton. Cong. Ch.	5 37
Lowell. Appleton St. Sab. Sch., b. of C., A. R. Mead \$1.	1 00
Malden. H. G.	50
Manchester. "J. F. R."	1 00
Marlborough. Union Sab. Sch.	90 00
Milbury. First Cong. Ch. to const. LUCY HELEN CRANE, LOUISA SABIN, MARY M. WATERS, MRS. ELLEN WATERS, DAVID T. MARCH and BENJAMIN BRIERLY L. M's.	210 00
Montague. A. C.	25
Newbury. First Parish	25 30
Newton Corners. Freedmen's Sew. Circle, North Abington. Mrs. Caroline C. Shaw \$10., Mrs. A. S. Reed \$5.	15 00
Norton. Trin. Ch.	13 00
Reading. N. M.	25
Sandwich. H. H. Nye	2 00
South Egremont. S. N. Karner	2 00
South Hadley. Mt. Holyoke Sem.	5 00
South Wilbraham. Mrs. J. S.	50
Springfield. Mrs. Sarah Nichols	2 00
Sunderland. Dea. P. N. Richards	50 00
Wakefield. "A Friend"	10 00
Westfield. "A Friend" \$5. for Freedmen and 50c. for Mendt M.	5 50
West Medway. Sec. Cong. Ch. for a Teacher	291 00
Westminster. F. Lombard	5 00
West Roxbury. Cong. Ch.	70 17
Williamsburg. Cong. Ch. and Individuals	45 00
Winchendon. Mrs. Elisha Murdock	5 00
Worcester. Central Cong. Ch. \$168.15, Salem St. Cong. Sab. Sch. for a Teacher, \$100., Mary A. and Joanna F. Smith \$10., "A Friend" \$5., "Friends" by Mrs. E. Healy 2 b. of C., Mrs. A. M. Wright \$2.	285 15

RHODE ISLAND.

Providence. Richmond St. Cong. Ch. \$60.17, "M." \$10.	70 17
Bristol. Elisha Hathaway	10 00

CONNECTICUT.

Bristol. Abner Tuttle and A. I. Sessions \$5. ea., Capt. R. Peck and Wm. Day \$2. ea., 3 Individuals \$1. ea., E. M. B. 50c.	17 50
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Bozrah. Miss F. Raymond, J. B. Baldwin and C. B. Baldwin \$5. ea., Mr. Horton's Bible Class \$5., Others \$16.75,	36 75	Gridley and Simeon North \$5. ea., "Friends" \$49,	272 50
Clinton. Cong. Ch.	112 70	Deansville. Dea. A. Day	10 00
Colchester. Cong. Ch. \$82.30 and Sab. Sch. \$10.59, "A Friend" \$11	103 89	De Peyster. I. B. Wilson and C. Thornton \$3 ea., 30 Individuals \$1 ea.	36 00
Danbury. Second Cong. Ch.	20 00	De Ruyter. (7th Day Baptists) B. G. Stillman \$5., "Friends" \$7	12 00
Eastford. Cong. Ch. Sab. Sch.	3 28	Dryden. Mrs. A. Foster	15 00
Farmington. Mrs. Anna L. Sedgwick to const. Miss FRANCES M. WHITTLESEY L. M.	20 00	Ellsworth. Coll. M. E. Ch. \$9.75, R. E. Carpenter \$6.50, Silas Leonard \$2., 5 Individuals \$1. ea., Cash \$1.50	24 75
Gulford. Third Cong. Ch. Sab. Sch.	31 84	Flushing. "A Friend of the Freedmen"	75 00
Hadlyme. Sab. Sch.	8 00	Fort Covington. Miss A. Bliss	5 00
Hartford. Mrs. H. W. Bidwell bal. to const. Mrs. JUSTIN SNOW, L. M., \$20., Roland Mather \$15., "A Lady" \$10.,	45 00	Fulton. "A Friend" \$20., Mrs. C. G. Case \$20., A. Loomis \$7, Mrs. S. F. Case, Mrs. G. M. Case, Mrs. M. M. Wilcox and M. Gillespie \$5 ea., E. I. Carrington, Mrs. I. I. Wolcott, Mrs. G. Folger and "A Friend" \$3. ea., Mrs. Griswold, Mrs. Susan Case, Mrs. I. Case and Rev. C. I. Hutchins \$2. ea., 4 Individuals \$1 ea., for a Teacher,	91 00
Higgenum. Cong. Ch. bal. to const. SELDEN GLADWIN, L. M.,	8 00	Geneva. Ref. Ch.	20 00
Jewett City. H. T. Crosby	2 00	Georgetown. (Meth. and Bapt. Ch's.) S. W. Barnett, James Francis and A. W. Brown \$5. ea., Mrs. Ames \$3., E. W. Brown, Philetus Stewart, Sarah Nichols and Russell Whitmore \$2 ea., Others \$12.,	38 00
Killingworth. Joseph P. Lane	10 00	Gloversville. Cong. Ch. (of which A. Judson \$150., D. W. Smith and U. M. Place \$25 ea., \$311., I. V. Place \$32.,	345 00
Killingly. D. C. Jencks	50 00	Green Point. Mrs. John Hill	1 00
Milford. A. Clark	10 00	Harford. A. D. Hemingway \$5., Others \$7. for a Teacher,	12 00
New Haven. W. C. Conant	50 00	Harpersville. Stephen Hurd \$2. and b. of C.,	2 00
Norwich. Broadway Sab. Sch. for a Teacher	37 50	Homer. "A Friend" \$20., Stephen H. Crampton \$1.50,	21 50
Plymouth. Geo. Langdon	21 80	Irrington. Mrs. R. W. Lamdin	5 00
Preston. Cong. Ch.	43 50	Jewett. Mon. Con. Coll. Cong. Ch.	28 00
Poquonock. Cong. Ch. for a Teacher	87 00	Lancaster. Calvin Ely	30 00
Prospect. David M. Hotchkiss	50 00	Lisbon. Dea. Wm. Briggs and Geo. Dillingham \$10 ea., Rev. John Harper \$2., 8 Individuals \$1 ea.,	30 00
Southbury. Cong. Ch. bal. to const. Rev. A. B. SMITH, L. M.,	24 50	Livonia. Master George Smith \$10., Mrs. Jos. Davis \$1.30, Young Friends \$3.,	14 30
South Norwalk. Proceeds of Fair, by Ladies of Cong. Ch. for Normal School. Atlanta, Ga.,	110 85	Lyons. Friends, b. of Books,	
Sprague. Cong. Ch.	22 00	Madrid. I. E. Brooks \$5., G. M. Douglass \$5., Walter Smead \$2., 31 Individuals \$1. ea., Others \$6.50,	47 50
Stonington. "A Friend" \$1., Mr. and Mrs. Simon S. Carew, b. of Books	1 00	Magee's Corners. Mrs. Lydia Schoonmaker	1 00
Stratford. Harry Brownson \$10., F. A. Benjamin \$5., Mrs. G. A. Talbot \$2., 13 Individuals \$1. ea., Others \$3., to const. Mrs. MARY BROWNSON, L. M.,	33 00	Massena. Mrs. L. L. Orvis and H. F. Joy \$5. ea., B. Andrews \$3., I. E. Clary, I. L. Hyde and Hiram Fish \$2. ea., 21 Individuals \$1. ea., Others \$17.,	57 00
Suffield. Cong. Ch. \$35.69, E. R. 25c.	35 94	New York. Mrs. Stephen Griggs \$30. Ch. of the Puritans M. C. Coll. \$30.75, Rev. G. D. Pike \$5., "E. M." \$1., E. M. 50c.,	57 25
Vernon. Cong. Sab. Sch.	36 00	New Woodstock. (Baptist Ch.) Huntley Family \$15., Erastus Mann \$5., Mrs. Hannah Tucker \$2., Others \$14.25, to const. Miss MARY HUNTLEY, L. M.,	36 25
Voluntown. Rev. Joseph Ayer \$20., Misses Campbell \$5., "A Friend" 50c.	25 50	Ogden. Presb. Ch. for a Teacher	50 00
Wallford. Mrs. M. Beadle	2 00	Oswego. J. W. Pitkin for Teachers	50 00
Washington. "A Friend"	5 00	Otisco. Cong. Ch.	17 00
Waterbury. "A Friend" \$100., Mrs. Sol. B. Minor \$30. to const. SOL. C. MINOR, L. M.,	130 00	Parma. Cong. Sch. Ass'n.	20 00
West Meriden. First Cong. Ch.	117 96	Perry Centre. Lucas Jones	1 00
West Stafford. Cong. Ch.	5 00	Richford. (Cong. Ch.) J. H. Deming and H. S. Finch \$2. ea., Mrs. S. A. Jane \$1., Others \$1.45,	6 45
Windsor Locks. Cong. Ch.	91 89	Rochester. Harvey Hall	5 00
Winsted. First Cong. Ch.	25 12	Rushville. Freedmen Soc., b. of C.,	
Woodbury. Judah Baldwin	19 00	Sackett's Harbor. Mrs. A. H. Barnes	10 00

NEW YORK.

Albany. First Cong. Ch. \$177. 91., By C. A. Drake \$25.,	202 91	West Camden. Mrs. I. C. Crawford	1 00
Bainbridge. James Benton and Amanda Benton \$5. ea.,	10 00	West Bloomfield. ESTATE of Dr. W. F. Sheldon, by M. S. Hall, Ex.,	4,417 68
Ballston Spa. Miss Oliver Gilbert	2 50	West Chazy. Wesleyan Meth. Ch. \$41.05, Daniel Bassett and D. Bassett Jr. \$1 ea.,	43 05
Berkshire. First Cong. Ch. \$43.89 for a Teacher and to const. JAMES DAVIDGE L. M., John Miller \$5., Others \$6. for a Teacher, A. P. Belcher \$5.,	59 89	West Groton. Elisha Cobb, Valney Stevens and Nelson Stevens \$5. ea., J. S. Stevens \$4., Geo. G. Cobb, J. G. Cobb and David Lowe \$3. ea., Others (Cong.	
Big Hollow. N. Hitchcock \$10., D. B. Hitchcock \$5., Z. Hitchcock \$2., 4 Individuals \$1 ea.,	21 00		
Brooklyn. South Cong. Ch. \$262.14, "A Friend" \$55., Fifth Av. Cong. Ch. \$20. and Sab. Sch. \$25. for a Teacher and to const. J. H. SMITH L. M., Rev. H. Powers \$5., J. W. Knapp, b. of C.,	367 14		
Buffalo. O. L. BUTTOLPH \$30. to const. himself L. M., Mrs. A. Buttolph \$3.,	33 00		
Canton. H. Mathews and Asa Contay \$5. ea., L. E. Stevens \$2., 21 Individuals \$1. ea., Others \$6. Coll. in Universalist Ch. \$18.39, Miss Alma E. Sanderson \$5.,	62 39		
Cazenovia. Seba Loomis	5 00		
Ciccinatus. H. Kingsley	2 00		
Colton. Coll. M. E. Ch.	15 00		
Clinton. Hon. Jos. S. Avery \$150., Presb. Ch. \$8.50, Miss Mary Kirkland \$10., Cottage Seminary \$10., E. D. Thomas, Anthony Peck, J. L. Cook, Wm. McHarg, S. A. Bunce, J. Elliott, Seth K. Blair, A. D.			

Ch.) \$24., C. L. Benson \$5., Others (Bapt. Ch.) \$3 for a Teacher and to const.	
REV. WM. O. BALDWIN and DEB. ELISHA COBB, L. M.'s.....	60 00
Williamsburgh. "A Friend".....	5 00

NEW JERSEY.

Bricksburg. First Presb. Ch. Sab. Sch., b. of Books.....	
Montclair. ESTATE of Zenas Baldwin, by N. O. Baldwin, Ex.....	1157 50
Morristown. Colored Sab. Sch. b. of Books.....	
Newark. J. H. Woodhull.....	10 00
Orange. Orange Valley Ch.....	100 00
Rahway. Second Presb. Ch. for S. S. Library.....	22 00
Raritan. "J. E. N.".....	5 00
Vineland. Berean Class First Presb. Sab. Sch.....	3 79

PENNSYLVANIA.

Leonard. Peter Boyer.....	25 00
Mount Pleasant. A. Sherrick.....	5 00
Pittsburgh. ESTATE of Charles Avery.....	180 00
Rimersburgh. H. C. McCain.....	1 00
Watterson's Ferry. A. B. McCain.....	1 00

VIRGINIA.

Eastville. Freedmen for Schools.....	31 50
Hampton. F. Richardson.....	1 00
Norfolk. City of Norfolk by H. C. Percy.....	125 00

NORTH CAROLINA.

Beaufort. J. Field \$50., Freedmen for Schools \$37.62.....	87 62
Raleigh. Geo. Holden \$5., Friends \$5., Col. Sab. Sch. \$2.33, Day School \$2.58, Miss E. P. Hayes \$1. for a bell, Freedmen for Schools \$18.27.....	34 18
Wilmington. Freedmen for Schools.....	40 55

SOUTH CAROLINA.

Beaufort. Bureau R. F. & A. L. \$87.25, Tax Com. \$120., Freedmen for Schools \$22.43.....	229 68
Charleston. Bureau R. F. & A. L.....	100 00

GEORGIA.

Augusta. Freedmen for Schools.....	92 65
Hopeton. Freedmen for Schools.....	83 46
Macon. J. A. Rockwell.....	50 00
Savannah. Freedmen for Schools.....	369 75

OHIO.

Ashtabula. Urial Goodwin \$10., Elizabeth E. Goodwin \$5., A. Bentley \$1.....	16 00
Brighton. ESTATE of A. Kingsbury, by D. B. Hulburt and O. Hall, Ex's.....	24 00
Cleveland. ESTATE of Charles French by Mrs. A. A. French, Ex. \$300.37; ESTATE of Wm. M. Meriam, by J. B. Meriam, Ex. \$50.,.....	850 87
Genoa. D. M. Welch.....	1 00
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